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THE RIG-VEDA MANTRAS

IN THE

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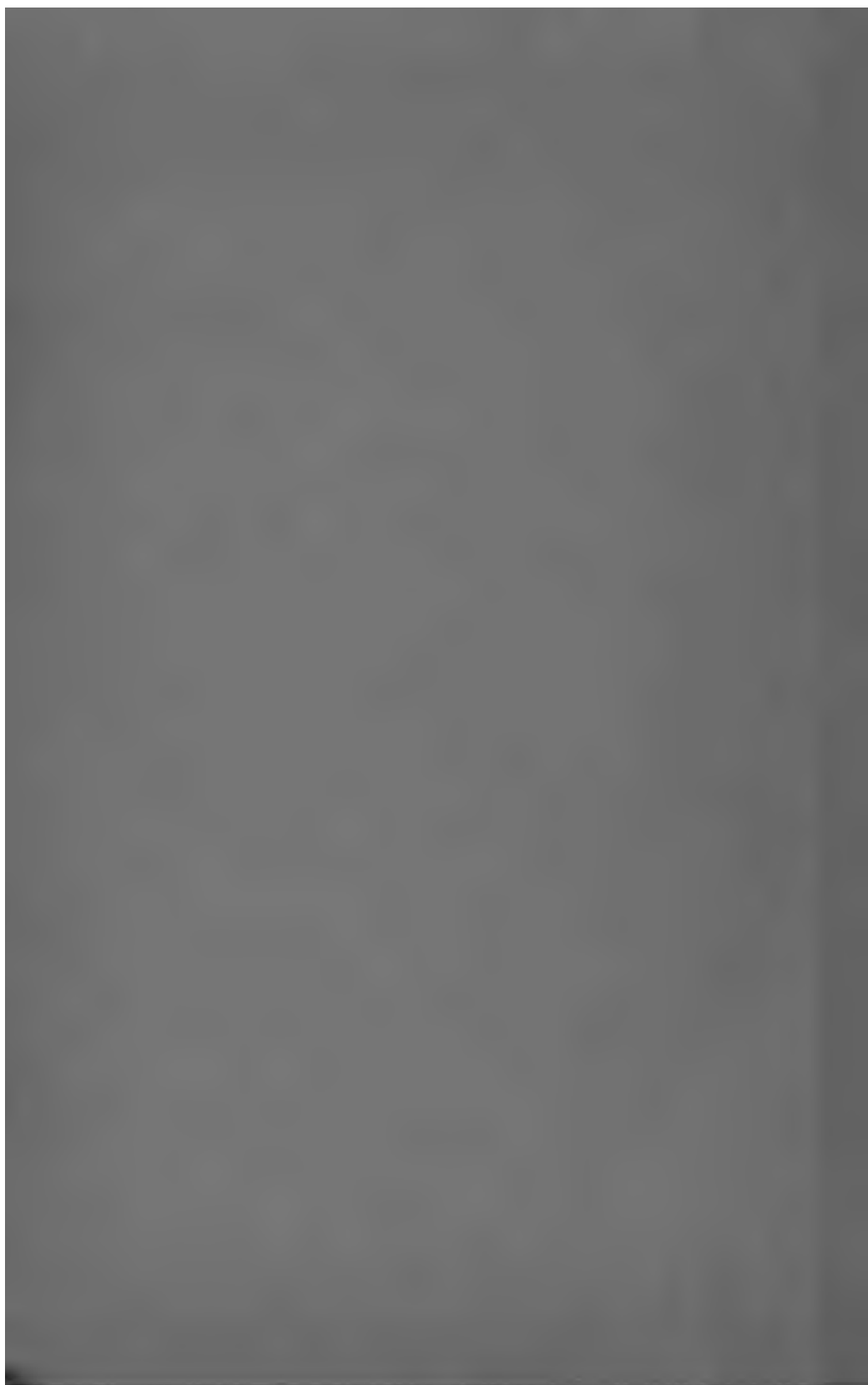
EDWIN W. FAY.

DISSERTATION

ACCEPTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY THE JOHNS HOPKINS UNIVERSITY.

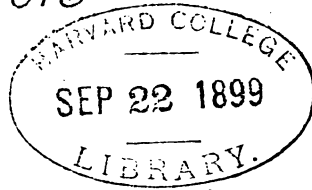
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PREFACE.

The following essay on The Rig-Veda Mantras in the Gṛhya Sūtras, which was completed in the Spring of 1890, was presented to the Johns Hopkins University as a Dissertation for the degree of Doctor of Philosophy. Immediate publication was delayed because I hoped to make a deeper study of the questions involved, and to present results more worthy of the subject. For one reason and another I delayed the publication of the essay even past the legal period of two years, until now its issue is demanded by the University.

Meantime, my Sanskrit studies have suffered many interruptions. I have been engaged in the active teaching of Latin, and new subjects for investigation have claimed my attention. It seems advisable, therefore, to present my study almost in its original form without bringing it up to date, though I have of course allowed myself to exercise editorial supervision of my first manuscript, and have ventured on a few remarks suggested during the course of that revision.

Only a part of the dissertation is printed herewith. I had made an index to the mantras, gāthas, and prāśas of the Gṛhya Sūtras, and this was, I take it, the most valuable part of my work. Inasmuch, however, as Professor Bloomfield is about to publish in the Harvard Oriental Series an index to the mantras in the entire Vedic literature, there is less call for the publication of my partial index, complete for the Gṛhya Sūtras only, and even so, not inclusive of the material published since 1890.¹

What remains of the dissertation after the supersession of the index, seems to me much less worth publishing, but such as it is, I would offer it in gratitude and affection

TO MY FRIEND AND MASTER,

MAURICE BLOOMFIELD.

EDWIN W. FAY.

Lexington, Va., August 9th, 1898.

¹Knauer's Mānavagṛhyasūtra and Winternitz's Mantrapāṭha.

NOTE: Touching the transliteration, I have varied from that of Whitney's *Grammar* only so far as typographical exigencies demanded it. The anusvāra, the *r*-vowel, the linguals and visarga I have indicated by italics, while I have printed Sanskrit words in spaced Roman letters as the next best thing to Clarendon. Accented long vowels I have indicated by ā, etc.



THE RIG-VEDA MANTRAS IN THE GRHYA SŪTRAS.

The position of the Rīg-Veda in Indian Literature renders any investigation concerning it peculiarly difficult. There can be no doubt that strata of very different degrees of antiquity are enfolded within its contents, but the religious treatment to which the hymns were subject has caused great uniformity of style between what is genuinely old and what is of a subsequent era with archaistic treatment. To the priests of the Vedic schools artificial and archaic language must have become a second nature, and they doubtless could and did compose hymns with hardly a trace of their later origin.

The origin of the Vedic hymns is in any case obscure. They come to us from an impenetrable past, labelled to be sure with the names of divinities to which they are addressed, and ascribed to the authorship of gods, rishis, and even the daughters of rishis, but this part of the tradition is thoroughly unreliable. All that we can claim to really know is the hymn itself.

The Rīg-Veda is, on grounds of tradition, as well as for linguistic reasons, regarded as the oldest of the Vedas. The secondary character of the Sāmā and Yajur-Vedas may be inferred from their plainly liturgical nature and the consequent rearrangement of the mantra material as found in the Rik.

The classical philologist's scent for text criticism and conjectural emendation must be kept under severe restraint when he comes to apply it to the Rīg-Veda. True, there are manuscripts enough to delight the most enthusiastic palæographer, but then the textual variants are next to nothing.

The reason is most simple. The text, being sacred, was safeguarded in a remarkable manner. The Vedic student had to learn his lesson most thoroughly, word by word, hemistich by hemistich, stanza by stanza (cf. AGS.¹ 3 2 4 ; 3 3 1 ; ÇGS. 4 5 3 ; PGS. 2 6 1 , and Oldenberg's note). He must learn the words, not only in connection, but each for itself, as a separate entity. After the texts came to be written down this state of things is represented by various sorts of texts in which the words are set down, not only in their sentence-order, but each word as it would appear out of connection (*pa da p ā t ha*), not to mention various other artificial modes of collocation (*k r a m a p ā t ha*, etc.). No wonder textual variants are reduced to a minimum.

We must fall back then on the parallel verses in the other Vedas to correct and establish a text for the *R i k* , where any change seems desirable. Even so the presumption is in favor of the canonicity of the *R i k* text, which was probably crystallized before the other Vedas came into being. (So Oldenberg, *die hymnen des Rig-Veda* I, pp. 271 seq., 328.)

The *Y a j u r-V e d a s* contain, scattered among the *m a n t r a* , much material called *b r ā h m a n a* , along with sacrificial formulæ. This arrangement was for a practical purpose ; the *b r ā h m a n a* passages inserted in the *m a n t r a* describe the ceremonies, and discuss and explain the meaning of the details and the purpose of the accompanying utterances ; they furnish a running comment of traditional or expressly fabricated illustrative legend ; and indulge in etymological or other speculations. In the *W h i t e Y a j u r-V e d a* this material forms a separate treatise (Whitney's *Sanskrit Grammar*, p. xvi seq.). The *B l a c k Y a j u s* represents what is more probably the original condition. The sacrificial employment of *m a n t r a* must have been coeval with the sacrificial rite itself. Illustrative and speculative detail in the *B r ā h m a n a s* was of subsequent origin. But the *B r ā h m a n a s* , having originated by way of comment on the *Y a j u s* verses and formulæ, became a favorite form of hieratic composition,

¹ The abbreviations used throughout this essay are conformed to the usage of Whitney's *Sanskrit Grammar*, and Lanman's *Notes to his Sanskrit Reader*.

and the Rik was also provided with them. What value have these treatises for the criticism of the Rik text ?

Oldenberg has debated this question in the work already cited, and points out the fact that the Brāhmaṇas nearly always give correct statements of the number of verses in the hymns of the Rik, as we know them in the textus receptus. This argument from numerical correspondences is important, and Oldenberg again applies it to the bearing of the Sūtras on the same problem of the Rik text.

The Brāhmaṇas do in fact make changes in the order of the verses as handed down by the Rik, but Oldenberg concludes that all such variations are conscious changes, due to express ritual needs; and that they rather make for the priority of the textus receptus (p. 358).

The Brāhmaṇas were mainly dogmatic, however, and the continually elaborating ritual required special prescriptive treatises. Such are the Sūtras. A Sūtra is occasionally dogmatic (e. g., AGS. 11); and the Brāhmaṇa is frequently prescriptive (e. g., ÇB. 3 1 16; 3 1 2 11).

For the Sūtras the claim was made by Hillebrandt in *Bezenberger's Beiträge*, 8 195, that they contain traces of an old Rik-Veda recension adapted to sacrificial ends. This sacrificial recension was in course of time more and more harmonized with the textus receptus, but not so thoroughly as to remove every trace of the sacrificial recension. These traces are chiefly to be found in the exclusion from the ritual of certain verses contained in the Saṃhitā which on other grounds are liable to suspicion. This view is really very moderate, but Oldenberg (l. c. p. 518 seq.) will have none of it. He again notes the correspondence in nearly all numerical statements between ÇÇS. and the Saṃhitā, and draws from this fact the same conclusions we have seen in the case of the Brāhmaṇas. Hillebrandt's theory, however, expressly notices the liability of the sacrificial recension to being harmonized with the textus receptus. An occasional failure in this harmonizing is an issue of fact which calls for proof.

The Sūtras doubtless contain more than one line of tradition. If the Vedic hymns floated about in the popular mind for long periods without being committed to writing we may suppose the ritual practices to have had a similar stage of

life. One example will suffice to show the likelihood of some such notion as I have advanced. ÇGS. 3 11 15 runs as follows (Oldenberg's translation, *Sacred Books of the East*, vol. 29): "When (the bull) is in the midst (of the cows) he recites over (them), 'M a y o b h ū ḥ, etc.' (RV. 10 169 1), down to the end of the a n u v ā k a." In the same volume PGS. 3 9 7 runs: "When (the bull) stands in the midst of the cows, he recites over it (the texts beginning with) 'M a y o b h ū ḥ, etc.' down to the end of the a n u v ā k a (VS. 18 45-50)." Now the VS. passage cited is not coincident with the RV. citation of ÇGS., is not m a n t r a at all, but belongs rather to the brāhmaṇa. Citations of the brāhmaṇa portion of this Saṃhitā do not otherwise occur in PGS. and it seems probable to me that ÇGS. and PGS. both refer to a common m a n t r a, and possibly to the Rīg-Veda. But it is not the habit of PGS. to cite the Rīk by pratikas, but to quote in full. Here PGS. is evidently not completely harmonized with its own Veda. It may be that ÇGS. also is not harmonized with its Saṃhitā, the Rīk. The Grhya Sūtras of the Rīk do not elsewhere cite by a n u v ā k a s, and it is clear why they do not, for there is only an occasional coincidence of subject, and then only of the most general nature, between successive hymns in an a n u v ā k a. As an actual fact the hymns in the a n u v ā k a before us are of a very different tenor; and their employment in this ritual act would be absurd;¹ there are, moreover, twenty-one hymns in this a n u v ā k a, a number altogether too large for ritual use here. There are two alternatives: 1st, The Rīk is the text referred to, but a Rīk with an a n u v ā k a division different to that of the extant Saṃhitā. For this supposition there is this to be said, that the a n u v ā k a in question is the last in the Rīk, and the late character of the last book of the Rīk is well established. We might infer, therefore, that hymn 10 169 stood nearer the end of the Saṃhitā at the time of the composition of the Sūtras. 2d, The Rīk is not the text referred to at all, but both the Sūtras offer us a citation not really referable to either of the Saṃhitās with

¹ We shall see below under Homonymous citations (p. 22) that such absurdities have a place in the citations of m a n t r a.

which they are respectively connected. If this be true ÇGS. and PGS. derive alike from a Sūtra text no longer extant, or represent an original ritual practice never committed to writing.

With the first of these alternatives we need not further concern ourselves than to declare that its acceptance makes a strong point in favor of a difference between the 'sacrificial recension' and the *textus receptus*; with the second, we must examine further into the ritual employment of the hymn. AGS. 2 10 employs the hymn as follows: sū. 3 gives directions for ploughing the fields; sū. 4: "In order that the wind may blow to him from the fields, he should offer oblations with the hymn, 'Through the lord of the field' (RV. 4 57) verse by verse, or he should murmur (that hymn). sū. 5: He should speak over the cows when they go away the two verses, 'May obhūh, etc.' (RV. 10 169 1-2)." sū. 6 directs that when the cows come back they should recite the rest of the hymn. ÇGS. 3 9 5 directs the recitation of this hymn when the cows go into the stable. All these employments of the hymn are substantially similar.

In the light of the ritual usage of the hymn, let us see how these verses stand in the other *Samhitās*. TS. 7 4 17 contains the hymn substantially as it is in RV. 10 169, followed by the formula, *iha dhrtiḥ svāhā*, etc.; 7 4 18, amid much that is mystical, gives us the following *pādas*: *prchāmi tvā vrsno aṣvasya retaḥ, prchāmi vācaḥ paramam vyoma. — somam āhur vrsno aṣvasya reto, brahmāi 'va vācaḥ paramam vyoma*; 7 4 19 *ā 'ham ajāni garbhadam ā tvam ajāsi garbhadam — vrsā vām retodhā reto dadhātu*, etc., with a sense in general sexual; 7 4 20 deals with agricultural operations in such *pādas* as these: *lāji3ñ chāci3n yaço mamā3m yavyāyāi gavyāyāi etad devā annam attāi 'tad annam addhi prajāpate*; 7 4 21 gives a string of formulæ, *prānāya svāhā*, etc.; 7 4 22 runs: *sitaya svāhā 'sitāya svāhā — yuktāya svāhā 'yuktāya svāhā suyuktāya svāho 'dyuktāya svāhā vimuktāya svāhā*, etc. Here the fourth *prapāṭhaka* ends.

There seems to me to be a very close agreement between the ritual acts in which "Mayobhuḥ, etc." is repeated and the language of TS. as just instanced. I have given reasons to show why the Rik anuvāka does not suit the ritual practice very well. The VS. anuvāka is quite as far from suiting. This is clear from a mere glance at the mantras which Oldenberg in his translation of PGS. designates, I know not on what grounds, as the inclusive limit of the anuvāka:

yās te agne sūrye rúco dívam ātanvānti
 raçmíbhiḥ
 tâbhir no adyá sárvābhi rucé jánāya
 nas kṛdhi 46
 yā vo devāḥ sūrye rúco gósv áçvesu yā
 rúcaḥ
 índrāgni tâbhih sárvābhi rúcam no
 dhatta brhaspate 47
 rúcam no dhehi brāhmanesu rúcam rājasu
 nas kṛdhi
 rúcam víçvesu çūdrésu máyi dhehi rucā
 rúcam 48
 tát tvā yāmi bráhmaṇā vándamānas
 tát āçās te yájamāno havírbhiḥ
 áhedamāno varuné 'ha bodhi úruçamsa
 mâ na āyuḥ prámosiḥ 49
 a) svarṇá gharmáḥ svāhā b) svar-
 ṇārkaḥ svāhā c) svarṇá çukráḥ
 svāhā d) svarṇá jyótiḥ svāhā
 e) svarṇá sūryaḥ svāhā 50

We have seen that the pādas cited from TS. closely correspond with the nature of the ritual practice of the Sūtras. We shall see presently that a merely verbal correspondence between the mantra cited and the Sūtras would be enough to account for the citations. But it is very evident that there is no general correspondence between the VS. mantras and the rites, and certainly no special correspondence, while the one word gosu in 47 will hardly account for the citation on the ground of verbal correspondence. The conclusion seems warranted, therefore, that the

introduction of the m a n t r a, " M a y o b h ū ḥ, etc." indicates a tradition represented in the now extant S a m - h i t ā s by TS. alone, a tradition from which both ÇGS. and PGS. have drawn. This does not prove that ÇGS. and PGS. are recensions of a more original S ū t r a, belonging to the T ā i t t i r ī y ā Ç ā k h ā of the Black Yajur Veda, at least not conclusively; but it seems to me that it may as well imply that ritual and literary m a n t r a s were in the fluent state contemporaneously, and that the subsequently fixed ritual, however carefully harmonized with the S a m - h i t ā s by rigorous school editing, may yet contain traces of such a period of fluent tradition.

Oldenberg in his translation of PGS. makes the following note (p. 354): "There is no m a n t r a in VS. beginning with the word m a y o b h ū ḥ, but this word occurs in the middle of 18 45 a; the texts which he recites begin at that word and extend down to the end of the a n u v ā k a. It is clear that m a y o b h ū ḥ was intended in the original text, from which both ÇGS. and PGS. have taken this S ū t r a, as the R i k - p r a t i k a, RV. 10 169 1."

I reach, in opposition to this note, the following conclusion: the agreement between ÇGS. and PGS. at this point shows a tradition concurrent with TS. alone of all the Vedic texts now accessible. But whether we accept the alternative presented above, that RV. in its present state is not the text referred to, or lean to the solution just offered, we equally commit ourselves to the position that the S ū t r a s are not harmonized in every point up to date with the Vedic schools to which they respectively belong.

Not only are the G r h y a S ū t r a s of value in the critical study of the Vedic texts, as the example just discussed shows, but they contribute even more to the exegesis of the Vedas. I need no more than mention Hillebrandt's solution of RV. 10 18 8, for which the starting point was ÇGS. 16 13 13 (see ZDMG. 18 269 seq., and the summary of the same in the *Notes to Lanman's Sanskrit Reader*, p. 385). Bloomfield's solutions of puzzles in the exegesis of the A t h a r v a n are equally well known (see, e. g., his 'Seven Hymns of the A t h a r v a V e d a,' in AJP. 7 466 seq., and in general his seven series of 'Contributions').

But it is still another reason that has led me to the study of the *Grhya Sūtras* besides their possibilities in the way of Vedic textual criticism and exegesis, roads too dangerous for the tyro's ventures. An inquiry needs making into Indian habits of citation, and the *Grhya Sūtras* offer a fairly accessible field for such an investigation.

The present essay covers the following material :

Ācvalāyana's Grhya Sūtra, edited by A. F. Stenzler in *Die Abhandlungen fuer die Kunde des Morgenlandes*, vol. 3, Leipzig, 1864.

Çāñkhāyana's Grhya Sūtra, edited by H. Oldenberg in Weber's *Indische Studien*, vol. 15,

Both of these belong to the *Rig-Veda*.

Das Gobhilagrhyasūtra, edited by F. Knauer, Dorpat, 1884 (abbreviated GGS.).

Khādīra's Grhya Sūtra, edited by H. Oldenberg in *The Sacred Books of the East*, vol. 29, Oxford, 1886 (abbreviated KHGS.).

Both of these belong to the *Sāma-Veda*.

Pāraskara's Grhya Sūtra, edited by A. F. Stenzler in vol. 6 of *Die Abhandlungen*, etc., above cited.

This *Sūtra* belongs to the *White Yajur-Veda* (VS.).

Āpastamba's Grhya Sūtra, edited by M. Winternitz, Vienna, 1887 (abbreviated APGS.).

Hiranyakeçin's Grhya Sūtra, edited by J. Kirste, Vienna, 1889 (abbreviated HGS.).

Both of these belong to the *Black Yajur-Veda*.

Translations of all the above by Oldenberg are included in vols. 29-30 of *The Sacred Books of the East*.

The *Kāuṇḍika-Sūtra*, edited by M. Bloomfield in vol. 14 of *The Journal of the American Oriental Society*, New Haven, 1890, was accessible only in its index for this essay.

These different *Sūtras* follow various plans of citation. In general, *mantras* belonging to the appropriate *Samhitās* are cited by *pratikas*, but *mantras* from other *Samhitās* are quoted in full. The *Sūtras* also contain *mantras* not extant in any *Samhitā* at all, some of which may be found in *Brāhmanas* or *Çrāuta Sūtras*, but some only in the *Grhyas*.

Lanman prints in the *Notes to his Sanskrit Reader*, p. 398, Stenzler's note to AGS. 1 20 9, embodying the rule of citation

given in AÇS. 11: "If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant." In point of fact, only the first two of these statements have any importance for AGS., as a group of three verses is always quoted with the words, iti tṛcena. Other number groups are quoted with iti dvābhyām, iticatasrbhiḥ, etc. ÇGS. quotes pratikas of single verses with iti, hymns with iti sūktam, and number groups like AGS., using, however, both iti tṛcena and ititisorbhiḥ for triads. PGS. and HGS. employ substantially the same method.

GGs. and KHGS. are on a different footing. All their mantra and some of their yajus material is incorporated in a little text called the Mantra - Brāhmaṇa, in an order nearly corresponding with the order of the Sūtras. They are therefore enabled to quote with a very great brevity only bits of pratikas, with a bare iti, or itietayārcā (GGs.), itietābhyām (sc. ṛgbhyām), etc.

Since this essay was first written the publication of the Mantra - Pāṭha by M. Winternitz (Oxford, 1897,) puts APGS. on the same footing as GGS. and KHGS. The text of APGS. gave no pratikas at all, and they had to be sought out with a good deal of uncertainty from the commentaries to the text. I have, therefore, verified and supplemented the list of pratikas by the use of the Mantra - Pāṭha (abbreviated MP.). Even MP. will not relieve all our difficulties, for APGS. often cites verses with an indefinite plural, and the commentaries sometimes vary in giving the number.

In addition to mantras and yajus-formulas, which form the staple of citation in the Sūtras, there are also gāthas, prāśas, çlokas, etc., which are either reported in full or quoted by pratikas. This material was also indexed so as to control it, both for its possible value as genuinely archaic mantra (see Whitney's "*Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language*, p. vii) and as furnishing a partial concordance to the rites.

For the present study the mantras of the Rik have been my special object of attack, not merely for the greater

intrinsic interest which the R i g - V e d a excites, but because of the easier control of the books necessary for the investigation.

We have seen by the citations already given how Vedic verses are quoted in all the S ū t r a s to accompany the rites and ceremonies. An investigation of the relation which obtains between the m a n t r a and the rite with which it is rubricated is a literary task of a very subjective nature. In modern literature in general we are often aware that illustrative quotations do not illustrate. This will be even more abundantly the case in the field of Vedic ritual. Few persons will be found to agree on the aptness or ineptitude of a quotation. In submitting then the classification I am about to make, I do so fully aware that many will not agree with my tabulation of the examples under the classification adopted, even should they regard the classification as in a general way practicable.

I distinguish the following degrees of applicability, or as it may be inapplicability, of the m a n t r a to its rite.

I. The m a n t r a has a merely general applicability, and would serve on almost any conceivable occasion as well as for the one in which we find it employed. Entire hymns are particularly apt to belong to this class, but single verses or small groups of verses are also referable to it. The following examples are submitted by way of general illustration :

RV. 1 22 16. a t o d e v ā a v a n t u n a h , "The Gods be gracious unto us even from the place whence Viśnu strode Through the seven regions of the earth."—Employed at AGS. 2 3 11 in rising from the straw-strewn ground in the 'redescent' from high couches.

RV. 1 24 11. t a t t v ā y ā m i , "I ask this of thee with my prayer adoring ; thy worshipper craves this with his oblation. Varuṇa, stay thou here and be not angry ; steal not our life from us, O, thou Wide-Ruler."—Employed at PGS. 1 2 8 in setting up the house fire at the oblations to the A g n y ā d h e y a deities.

RV. 1 43. k a d r u d r ā y a (belonging to a group of Rudra-hymns, viz : 1 43 ; 1 114 ; 2 33 ; 7 46 ; VS. a d h y -

¹ I have substituted in the revision Griffith's versions of the R i g m a n t r a s for my own, unless especial notice to the contrary is given.

ā y a 16), " 1 What shall we sing to Rudra, strong, most bounteous, excellently wise, That shall be dearest to his heart? 2 That Aditi may grant the grace of Rudra to our folk, our kine, Our cattle, and our progeny; 3 That Mitra and that Varuṇa, that Rudra may remember us, Yea, all the Gods with one accord? 4 To Rudra, Lord of sacrifice, of hymns and balmy medicines, We pray for joy and health and strength. 5 He shines in splendor like the Sun, refulgent as bright gold is he, The good, the best among the Gods. 6 May he grant health unto our steeds, well-being to our rams and ewes, To men, to women and to kine. 7 O Soma, set thou upon us the glory of a hundred men, The great renown of mighty chiefs. 8 Let not malignities, nor those who trouble Soma hinder us. Indu, give us a share of strength. 9 Soma! head, central point, love these; Soma! know these as serving thee, children of the Immortal, at the highest place of holy law."—Employed in various rites pertaining to cattle at APGS. 20 8; AGS. 4 8 23; PGS. 3 8 13; 3 9 6; CGS. 3 11 6.

It may be objected that this hymn bears a rather specific relation to its attendant rite, but this point will scarcely be pressed if we recall that blessing in respect of cattle is a commonplace of almost any Vedic petition.

RV. 1 50. u d u t y a m j ā t a v e d a s a m, " 1 His bright rays bear him up aloft, the God who knoweth all that lives, Sūrya, that all may look on him. 2 The constellations pass away, like thieves, together with their beams, Before the all-beholding Sun. 3 His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze. 4 Swift and all beautiful art thou, O Sūrya, maker of the light, Illuming all the radiant realm. 5 Thou goest to the hosts of Gods, thou comest hither to mankind, Hither all light to be beheld. 6 With that same eye of thine wherewith thou lookest, brilliant Varuṇa, Upon the busy race of men, 7 Traversing sky and wide mid-air, thou metest with thy beams our days, Sun, seeing all things that have birth. 8 Seven Bay Steeds harnessed to thy car bear thee, O thou far-seeing one, God, Sūrya, with the radiant hair. 9 Sūrya hath yoked the pure bright Seven, the daughters of the car, with these, **His own dear team**, he goeth forth. 10 Looking upon the **lofti** above the darkness we have come To Sūrya, God

among the Gods, the light that is most excellent. 11 Rising this day, O rich in friends, ascending to the loftier heaven, Sūrya, remove my heart's disease, take from me this my yellow hue. 12 To parrots and to starlings let us give away my yellowness, Or this my yellowness let us transfer to Haritāla trees. 13 With all his conquering vigor this Āditya hath gone up on high, Giving my foe into mine hand : let me not be my foeman's prey."—Employed at AGS. 2 3 13 on rising from the couch in the 'redescent' ; ib. 4 6 18 in an address to the sun after an expiatory vigil over a dead G u r u ; at ÇGS. 4 6 4 and HGS. 1 9 9 in the ceremony at the student's departure for the vacation.

At least the first of these uses might be put under Class III, its whole point consisting perhaps in the word *ud*, 'up.'

RV. 1 91 7. *tvaṁ soma maha*, "To him who keeps the law, both old and young, thou givest happiness, And energy that he may live."—Employed at ÇGS. 1 25 7 in offering an oblation commemorative of the wife's recovery from child-bed, in a sort of worship of the child's natal star. This case also verges on Class III.

RV. 2 21 6. *indra cresthāni*, "Indra, bestow on us the best of treasures, the spirit of ability and fortune ; Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather."—Employed at AGS. 1 15 3 in touching the shoulders of a new-born child in a rite for the production of intelligence ; at PGS. 1 18 6 murmured in a child's left ear on the father's return from a journey ; at ÇGS. 1 4 2 forming part of the daily recital ; and at ÇGS. 3 1 16 repeated by the returning student on dismounting from his chariot. Such a variety of uses is testimony enough to the very general aptness of the citation.

RV. 3 36 10. *asme pra yandhi*, "O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings. Give us a hundred autumns for our life-time : give us, O fair-cheeked Indra, store of heroes."—Employed at AGS. 1 15 3 in touching the shoulders of a new-born child ; and at PGS. 1 18 5 murmured in a child's right ear on the father's return from a journey.

RV. 4 12 4-5. *yac cid dhi te, mahaç cit*, "Most Youthful God, whatever sin, through folly, we were,

as human beings, have committed, In sight of Aditi make thou us sinless ; remit, entirely, Agni, our offences. 5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals. Never may we who are thy friends be injured : grant health and strength unto our seed and offspring."—Employed at ÇGS. 1 27 7 in feeding a babe with solid food for the first time.

RV. 4 31 1-3. *k a y ā n a ç c i t r a*, etc., "With what help will he come to us, wonderful, ever-waxing Friend, With what most mighty company? 2 What genuine and most liberal draught will spirit thee with juice to burst Open e'en strongly-guarded wealth? 3 Do thou who art Protector of us thy friends who praise thee With hundred aids approach us."—Employed at ÇGS. 1 16 6 by the husband in anointing his wife and touching the ends of her hair ; *ib.* 6 3 12 in an expiation performed after the *ç a k v a r i* rites ; and murmured again at 6 6 14 after the worship of the ' fathers.'

Let the above cases be enough to justify Class I of my scheme.

II. The *m a n t r a* is specifically applicable. Between the opposing poles, however, of general and specific applicability, lies a class of quotations hard to refer absolutely to either extreme. Illustrations of such intermediate cases need not be made here. Later, when the classification comes to be generally applied, such cases will be designated by the letter A, and not by the numerals I or II.

One difficulty that will meet us in testing the specific applicability of a *m a n t r a* is of this sort : a verse of a purely general sense may contain some word that has suggested a specific rite to accompany it. In a word, the rite is adapted to the *m a n t r a* rather than the *m a n t r a* to the rite.

RV. 1 22 15. *s y o n ā p ṛ t h i v i n o b h a v a*, "Thornless be thou, O Earth, spread wide before us as a dwelling place : Vouchsafe us shelter broad and sure."—Employed at APGS. 17 3 when the householder touches the site of a new house ; *ib.* 19 11 when they touch the earth in the 'redescent' ; *ib.* 22 18 in case of the break-down of a chariot ; at AGS. 2 3 7 ; KHGS. 3 3 24 ; GGS. 3 9 18 ; PGS. 3 2 13 ; ÇGS. 4 18 4 ; HGS. 2 17 9 when they 'redescend' to the

layer of straw ; at ÇGS. 1 27 9 when an infant is set down on the grass in the 'feeding with solid food' ; *ib.* 3 1 16 when the departing student descends from his chariot. The accompanying rite here always consists in touching the earth or a layer of straw upon it. The spreading of the layer of straw may be due entirely to the word *syonā* 'soft' in the *mantra* ; on the other hand we might claim that the ritual act is natural and antecedent, while the verse, though generally appropriate, is drawn upon for the word *syonā*.

RV. 10 85 24-25. *prātvā muñcāmi*, "Now from the noose of Varuṇa I free thee, wherewith Most Blessed Savitar hath bound thee. In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort. 25 Hence, and not thence, I send thee free. I make thee softly fettered there, That, Bounteous Indra, she may live blest in her fortune and her sons." The ritual acts with which this *mantra* is rubricated seem to owe their origin to its suggestion. These verses (and the rest) are repeated at ÇGS. 1 15 1 over the bride on her departure from home, but the *Sūtra* is reticent if there was any express ceremony to accompany them ; but at APGS. 5 12 they loose a halter from the bride's neck, and at AGS. 1 7 17 two woolen tufts from her hair with these verses. I think it hardly open to doubt that the 'noose' of Varuṇa was a moral bond (see Lanman, *Notes, etc.*, p. 389), but that the word 'noose' suggested the symbolism of the ritual. This will explain the reticence of ÇGS.

In other cases the ritual act is obviously natural and antecedent. No better example of this could be offered than the triad

RV. 10 9 1-3. *āpo hi śha mayobhuvāḥ*, "Ye, Waters, are beneficent : so help ye us to energy That we may look on great delight. 2 Give us a portion of the sap, the most auspicious that ye have, Like mothers in their longing love." 3 (not following Griffith) 'Fitly have we come to that place of yours toward which ye do gush forth, 'Tis ye, O Waters, that provide (waters) for us.' Rubricated always with some application of water : APGS. 12 6 at the student's final bath before his departure ; AGS. 2 8 12 in examining the site of a new house ; *ib.* 2 9 8 in 'appeasing' the house ; *ib.*

4 6 14 in going round the fire at the burial ceremony ; PGS. 1 8 6 in the marriage ceremony ; *ib.* 2 6 13 at the student's final bath ; *ib.* 2 14 21 in driving away serpents ; *ib.* 3 5 4 in setting up the water barrel ; CGS. 3 1 4 at the student's final bath ; HGS. 1 10 2 in the same ; *ib.* 1 21 5 at the wedding ceremony ; *ib.* 2 18 9 at the annual cessation of Vedic study. In all these cases the rite is perhaps nothing but a symbolic purification with water, and corresponds with baptism in the old Hebrew ritual, being similarly applied to things as well as persons.¹

We have seen between what extremes the specifically applicable mantras stand in relation to the rites with which they are rubricated. Let us now look at some further examples of this class, taking them quite at random from the tenth book, as the examples of Class I were taken from the earlier books of the *Saṃhitā*.

RV. 10 9 4 *çam no devīr abhisīaye*, "The Waters be to us for drink, Goddesses for our aid and bliss : Let them stream to us health and strength."—Rubricated with AGS. 4 7 11 where water is poured out in the *Çradhā* ceremony.

RV. 10 30 12 *āpo revatīh*, "For, wealthy Waters, ye control all treasures : ye bring auspicious intellect and Amṛit. Ye are the Queens of independent riches. Sarasvatī give full life to the singer !" —Rubricated with PGS. 3 5 3 for pouring water into the newly set up water barrel.

RV. 10 103 *āçuḥ çicāno vṛsabhō*, "Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people, With eyes that close not, bellowing, Sole Hero, Indra subdued at once a hundred armies. 2 With him loud-roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle, Indra the strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat. 3 He rules with those who carry shafts and quivers, Indra who with his hand brings hosts together, Foe-conquering, strong of arm, the Soma-drinker, with mighty bow,

¹In the ceremonies over the new house, the hymn may well be a prayer for a plentiful supply of water. My translation of stanza 3 has taken this suggestion for its point of departure. Thus this difficult stanza becomes more intelligible.

shooting with well-laid arrows. 4 *Bṛihaspati*, fly with thy chariot hither, slayer of demons, driving off our foemen. Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies. 5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing, The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O *Indra*. 6 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it, Follow him, brothers, quit yourselves like heroes, and like this *Indra* show your zeal and courage. 7 Piercing the cow-stalls with surpassing vigor, *Indra*, the pitiless hero, wild with anger, Victor in fight, unshaken and resistless,—may he protect our armies in our battles. 8 *Indra* guide these: *Bṛihaspati* precede them, the guerdon, and the sacrifice, and *Soma*; And let the banded *Maruts* march in forefront of heavenly hosts that conquer and demolish. 9 Ours be the potent host of mighty *Indra*, King *Varuṇa*, and *Maruts*, and *Ādityas*. Uplifted is the shout of Gods who conquer, high-minded Gods who cause the world to tremble. 10 Bristle thou up, O *Maghavan*, our weapons: excite the spirits of my warring heroes. Urge on the strong steeds' might, O *Vṛitra*-slayer, and let the din of conquering cars go upward. 11 May *Indra* aid us when our flags are gathered: victorious be the arrows of our army. May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset. 12 Bewildering the senses of our foemen, seize thou their bodies and depart, O *Apvā*. Attack them, set their hearts on fire and burn them; so let our foes abide in utter darkness. 13 Advance, O heroes, win the day. May *Indra* be your sure defence. Exceeding mighty be your arms, that none may wound or injure you." —Rubricated with AGS. 3 12 13 where the *Purohita* recites it over the king made ready for battle.

RV. 10 145 1 *imam khaṇāmi*, "From out the earth I dig this plant, an herb of most effectual power, Wherewith one quells the rival wife and gains the husband for oneself." —Rubricated at APGS. 9 6 in digging the *pāṭhā* plant for a love-charm against a rival wife.

RV. 10 145 2-4 *uttānaparne*, etc., "Auspicious, with expanded leaves, sent by the Gods, victorious plant, Blow thou the rival wife away, and make my husband only

mine. 3 Stronger am I, O Stronger One, yea, mightier than the mightier ; And she who is my rival wife, is lower than the lowest dames. 4 Her very name I utter not ; she takes no pleasure in this man. Far into distance most remote drive we the rival wife away."—Addressed to the plant after it has been dug.

RV. 10 145 5 a h a m a s m i s a h a m ā n ā , "I am the conqueror, and thou, thou also art victorious : As victory attends us both we will subdue my fellow-wife."—Repeated in binding the split roots on her arms.

RV. 10 145 6 u p a t e ' d h ā m , "I have gained thee for vanquisher, have grasped thee with a stronger spell. As a cow hastens to her calf, so let thy spirit speed to me, hasten like water on its way."—Repeated on embracing her husband.

RV. 10 165 d e v ā ṅ k a p o t a ṅ , "GODS, whatsoe'er the Dove came hither seeking, sent to us the envoy of destruction, For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds. 2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling. May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us. 3 Let not the Arrow that hath wings distract us : beside the fireplace, on the hearth, it settles. May it bring welfare to our men and cattle : here let the Dove, Ye Gods, forbear to harm us. 4 The screeching of the owl is ineffective ; and when beside the fire the Dove hath settled, To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama. 5 Drive forth the dove, chase it with holy verses : rejoicing, bring ye hither food and cattle, Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigor."—Rubricated with AGS. 3 7 7 and ÇGS. 5 5 2 in case a dove (or owl) fly upon the house.

RV. 10 166 1 r s a b h a m m ā s a m ā n ā n ā m , "Make me a bull among my peers, make me my rivals' conqueror : Make me the slayer of my foes, a sovran ruler, lord of kine."—Rubricated with AGS. 2 6 13 on a man's approaching the assembly.

RV. 10 184 1 v i s n u r y o n i m k a l p a y a t u , "May Viśnu form and mould the womb, may Tvasṛar duly

shape the forms, Prajāpati infuse the stream, and Dhātār lay the germ for thee.”—Rubricated with APGS. 8 13; KHGS. 1 4 15; GGS. 2 5 9; ÇGS. 1 22 13; and HGS. 1 25 1 in various sexual ceremonies.

Classes I and II are just what we should expect to find in the quotations made by any religious rubric.

Class III. Here the *mantra* cited is utterly out of relation to the ritual, but lugged in because the *mantra* accidentally contains some word inherent to the *Sūtra*.

The first example that I shall mention for this class is one whose nature Oldenberg has already pointed out in his translation of ÇGS. 1 15 3, where the wife smears the axle of the cart in which she is about to set out on the wedding journey :

RV. 1 82 2 *aksann amimadanta*, “Well have they eaten and rejoiced; the friends have risen and passed away. The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two Bay Steeds.”—The entire point of this citation seems to consist in the paronomasia between the word *aksa* ‘axle’, and the homonymous *aksan* ‘they have eaten’ of the *mantra*.

It may be thought that the prominence of the word *aksan* at the head of its *pratīka* is responsible for its citation here, and there are other examples that lend themselves to this interpretation, but we shall see in other cases (cf. *infra* p. 24, on RV. 5 47 3) that the word suggesting the citation is in quite another part of the verse.

RV. 4 39 6 *dadhikrāvano akārisam*, “So have I glorified with praise strong Dadhikrāvan, conquering Steed. Sweet may he make our mouths; may he prolong the days we have to live.”—At GGS. 3 3 7, PGS. 2 10 16, and ÇGS. 4 5 10 the student, at the beginning of his course of study, eats curds (*dadhi*-) with this verse; at ÇGS. 1 17 1 the bridal pair do the same. If the ritual has for its real purpose the petition “Sweet may he make our mouths,” then the act of eating curds may have been suggested by the word *dadhikrāvan*.

RV. 1 6 1 *yuñjanti bradhnam* (not following G.), ‘They *yoke* the ruddy sun-steed that moveth around the standing (earth); a gleam of lights is in the heavens.’ At APGS. 5 20 the bridegroom *yokes* his steeds with this verse.

RV. 1 18 5 *tva m tam*, "Do thou, O Brahmanaspati, and Indra, Soma, Dakṣiṇā, Preserve that mortal from distress."—At ÇGS. 2 12 16 the teacher accepts the student's parting gifts with this verse; the whole point lies in the word *dakṣiṇā*, which as a common noun means 'baksheesh'; this is made all the more clear by the rubrication in the same sūtra of a verse from RV. 10 107, a hymn in honor of the personified Baksheesh.

RV. 1 30 7 *yoge yoge*, "In every need, in every fray, we call as friends to succor us Indra, the mightiest of all."—At APGS. 5 20 this verse is spoken over the *span* that draws the wedding car. This citation is due to the word *yoga* 'span,' I take it.

RV. 1 82 5-6 *yuktas te astu dakṣiṇāḥ*, "Let, Lord of Hundred Powers, thy Steeds be harnessed on the right and left. Therewith in rapture of the juice, draw near to thy beloved Spouse. Now, Indra, yoke thy two Bay Steeds. 6 With holy prayer I yoke thy long-maned pair of Bays: come hitherward; thou holdest them in both thy hands. The stirring draughts of juice outpoured have made thee glad: thou, Thunderer, hast rejoiced with Pūsan and thy Spouse." At ÇGS. 1 15 8 the bridegroom harnesses the bulls for the wedding journey with this verse. There is an undeniable aptness about this citation, and our first example under Class III was a verse of this same hymn used in the wedding ritual. The hymn as a whole, however, can hardly bear interpretation as a wedding hymn; rather is the hymn an expression of the Wine-Woman-and-Song *motif*, and it is not so much the accidental aptness of stz. 5 as the word *yuktas* 'yoked' that suggested the use of the verse to ÇGS., just as RV. 1 6 1 was employed by APGS. for the word *yujanti*, and *ib.* 1 30 7 by APGS. for the word *yoge*.

RV. 1 90 6-8 *mādhvātā*, "The winds waft sweets, the rivers pour sweets for the man who keeps the law: So may the plants be sweet for us. 7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere; Sweet be our Father Heaven to us. 8 May the tall tree be full of sweets for us and full of sweets the Sun. May our milk-kine be sweet for us."—AGS. 1 24 15 and PGS. 1 3 21 employ these verses at the *mādhuparka* ceremony; AGS. 4 7 26

and ÇGS. 4 1 8 at the offering to the 'fathers' when the Brahmans are *satiated*. The word *madhu* 'sweet' is responsible for the citation in both cases.

RV. 1 113 16 *ud īrdhvam jīvaḥ*, "Arise! the breath, the life again hath reached us: darkness hath passed away, and light approacheth. She for the Sun hath left a path to travel: we have arrived where men prolong existence."—At ÇGS. 4 18 11 they *arise* with this verse from the straw in the 'redescent.'

RV. 1 152 1 *yuvaṃ vastrāṇi pīvasā*, "The robes which ye put on abound with fatness: uninterrupted courses are your counsels. All falsehood, Mitra-Varuna, ye conquer, and closely cleave unto the Law Eternal."—At AGS. 3 8 9 and ÇGS. 3 1 6 the departing student puts on new robes with this verse.

RV. 2 23 1 *ganānām tvā*, "We call thee, Lord and Leader of the heavenly *hosts*, the wise among the wise, the famousest of all, The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice."—At ÇGS. 2 2 13 employed in the initiation of one desirous of a *host* of adherents; and at HGS. 1 6 11 in initiation, but without specific ritual act,—perhaps under the influence of ÇGS.

RV. 2 33 11 *stuhi çrutam gartasadam* (not after G.) 'Praise the famous youth seated in the war chariot's seat, a fierce seizer, like the dreadful *mṛga*; being praised, O Rudra, do thou be gracious to thy singer, let thy shafts lay others low than us.'—Employed at AGS. 3 10 10 when the departing student hears the cry of a deer (*mṛga*).¹

RV. 5 47 3 *uksā samudrah*, "Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father. A *gay-hued stone* set in the midst of heaven, he hath gone forth and guards the mid-air's two

¹ It may be that *mṛga* in this passage has the meaning of 'bird of prey.' In *sūtra* 9 we have *vayasām amanojñā vācaḥ çrutvā*, and in *sūtra* 10 *vayasām* is replaced by *mṛgasya*, and I suspect that the latter means 'bird of prey,' in contradistinction to other birds. This sense of *mṛga* is quite sure at RV. 1 182 7 (cf. 10 136 6, and perhaps 1 145 5, 7 87 6). This sense is also warranted by Avestan *mer'ya*.

limits." This riddling description of the sun is employed at ÇGS. 3 3 10 to bury an *anointed stone* under the pinnacle of the new house. It is to be noted how late in the verse the *gay-hued stone* comes in.

RV. 6 44 21 *vr̥sā 'si*, "Thou art the Bull of the earth, the Bull of heaven, Bull of the rivers, Bull of standing waters. For thee, the strong, O Bull, hath Indra swollen, juice pleasant, sweet to drink, for thine election."—Employed at HGS. 2 2 2 in the rite for begetting a male, because of *vr̥sā 'male*."

RV. 6 47 18 *rūpam rūpam pratirūpaḥ*, "In every figure he hath been the *model*: this is his only form for us to look on. Indra moves multiform by his *illusions*; for his Bay Steeds are yoked, ten times a hundred."—At ÇGS. 1 12 7 this verse accompanies the gift of a *mirror* to the bride.

RV. 8 91(80) 7 *khe rathasya*, "Cleansing Apālā, Indra! thrice, thou gavest sun-like skin to her, Drawn, Çatakratu, through the *hole* of car, of wagon and of yoke."—At APGS. 4 8 the husband puts a *collar* over the wife's head, and at ÇGS. 1 15 6 the wife puts the branch of a fruit-bearing tree into the *holes* of the (shaft-) pins with this verse. Whatever this verse may mean, the reason for its misapplication at this place is obvious."¹

RV. 10 53 8 *açmanvatī rīyate*, "Here flows Açmanvatī: hold fast each other, keep yourselves up, and pass, my friends, the river. There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious."—At AGS. 4 6 13 the practisant touches with this verse the stone (*açman-*) used to 'block off' the corpse in the funeral ceremony.

Class IV. Sometimes the *mantra* is cited as a warranty for a belief, much like legal citations now, or like proof-texts in the doctrinal study of the Bible. Thus at AGS. 1 1 3-4, in a statement of the kinds of sacrifice, citation is made of RV. 8 19 5 *yaḥ samidhā ya āhuti yavedena*, "The mortal who hath ministered to Agni with oblation, fuel, ritual lore, And reverence, skilled in sacrifice,

¹ The *pratīka* of APGS. is not the same as the *Rik-pratīka*, but the verse given by MP. 1 1 9 is substantially the same, after all.

etc." This text is then explained as follows : "he who only puts a piece of wood (on the fire) full of belief, should think, 'here I offer a sacrifice to that deity.' " It is further explained that learning alone will give satisfaction to the gods, in proof whereof is cited RV. 8 24 20 *aghorudhāyaga vīse*, "To him who wins the kine, who keeps no cattle back, Celestial God, Speak wondrous speech more sweet than butter and than meath." Of this the explanation is : "This my word, sweeter than ghee and honey, is satisfaction (to the god), may it be sweeter."

RV. 6 16 47 *ā te agna rcā havir*, "Agni, we bring thee, with our hymn, oblation fashioned in the heart. Let these be oxen unto thee, let these be bulls and kine to thee." Interpreted : "They are my oxen, bulls and cows (which I offer to the God), they who study this text, reciting it for themselves (as their *svādhyāya*)."

The Sūtra here reverts to the latter part of RV. 8 19 5 : "He who (worships Agni) with adoration, offering rich sacrifices," which is interpreted by the Brāhmaṇa-statement : "Verily also by the performing of adoration (the gods may be worshipped) ; for the gods are not beyond the performing of adoration ; adoration verily is sacrifice."

ÇGS. 2 14 26 furnishes the only other example of this kind of citation : RV. 10 117 6 *mogham annam vindate apracetāḥ*, "The foolish man wins food with fruitless labor : that food—I speak the truth—shall be his ruin. He needs no trusty friend, no man to love him. All guilt is he who eats with no partaker." This is the warrant for throwing food on the ground for the dogs, dog-butchers, and birds, in the sacrifice to the All-Gods.

I now present the classification in tabular form, with easily understood abbreviations of the Sūtra titles.

- I. General applicability.
- II. Specific applicability.
- III. Homonymous citations.
- IV. Warranty citation.

A = I. or II.

B = I. (II.) or III.

RV. BOOK I—11 ; Aç. 3 5 6 ; Ç. 4 5 7 ii. — 13 ; Ç. 1 20 5 A. — 61 ; Ap. 5 20 iii (MP. 1 6 2). — 10 12 ; Ap. 4 8 (MP. 1 2 6) B. — 12 1-2 ; Aç.

1 11 2 i. - 18 5; Ç. 2 12 16 iii. - 18 6; Ap. 8 2 (MP. 1 9 8); AÇ. 1 22 13; Kh. 2 5 34; G. 2 7 21, 3 2 48; P. 2 10 11; Ç. 2 8 1; H. 1 8 16, 2 18 3, 2 20 9, all A.; - 22 15; Ap. 17 3, 19 11, 22 18 (MP. 2 15 2, 18 8); AÇ. 2 3 7; Kh. 3 3 24; G. 3 9 18; P. 3 2 13; Ç. 1 27 9, 3 1 16, 4 18 4; H. 2 17 9, all ii. - 22 16; AÇ. 2 3 11-12 i. - 22 17; Kh. 1 1 22; Ç. 5 2 6 (?). - 23 23; Ap. 11 22 (cf. MP. 2 6 6) A. [- 24 6; cf. Ç. 2 13 8.] - 24 11; Ap. 5 2 (MP. 1 4 13); P. 1 2 8; H. 1 3 6, 1 8 16, 1 9 7, 1 17 6, 1 18 6, 1 19 8, 1 26 14, 1 27 1, 1 28 1, 2 1 3, 2 2 2, 2 4 10, 2 5 2, 2 6 2, all i. - 24 14; Ç. 5 2 4 i. - 24 15; Kh. 3 1 22; G. 3 4 23; P. 2 6 15; H. 1 9 10, all iii: P. 1 2 8; Ç. 5 2 4 i. - 25 19; Ap. 5 2, 23 9 (MP. 1 4 12); P. 1 2 8; Ç. 5 2 4; H. 1 3 6, etc. (cf. 1 24 11), all i. - 27 13; Ç. 1 4 2 i. - 30 7; Ap. 5 20 (MP. 1 6 3, 2 4 1) iii; Ap. 11 4, 11 6; H. 1 4 11 i. - 31 10; Ç. 1 9 5 i. - 31 16; AÇ. 1 23 25 i. - 31 18; AÇ. 1 23 24 i. - 35 2; Ç. 2 5 5 i. - 35 9; Ç. 2 5 6 i. - 42; AÇ. 3 7 10 ii. - 43; Ap. 20 8; AÇ. 4 8 23; P. 3 8 13, 3 9 6; Ç. 3 11 6, all i. - 50; AÇ. 2 3 13, 4 6 18; Ç. 4 6 4; H. 1 9 9, all i. - 82 2; AÇ. 4 7 26; Ç. 1 15 3, iii. - 82 5; Ç. 1 15 8 iii. - 89 8; Ç. 3 8 6, 5 5 11 ii. - 89 9; Ap. 11 6 (MP. 2 4 3); Ç. 5 5 12; H. 1 4 13 i. - 90 6-8; AÇ. 1 24 15 i, 4 7 26; P. 1 3 21; Ç. 4 1 8, all iii. - 90 9; Ç. 4 18 3 i. - 91 7; Ç. 1 25 7 i. - 91 16 (9 31 4); H. 1 16 1 B. - 91 18; H. 1 16 1 i. - 94 1; Ap. 12 3 (MP. 2 7 1); Kh. 1 2 6; G. 4 5 5; H. 1 9 4, all i. (- 94 3-4; Kh. and G., l. c., i). - 97 1; AÇ. 4 6 18; P. 3 10 19 i. [- 109 7b; Ap. 10 12 (MP. 2 3 2b)]. - 113 16; Ç. 4 18 11 iii. - 114 1 seq.; AÇ. 4 8 23; Ç. 5 6 2 A. - 114 8; Kh. 3 3 2; Ç. 5 10 2 i. - 115 1; Ç. 4 6 4; H. 1 9 9 i. - 120 12; Ç. 1 4 2 B. - 123 4; Ç. 3 1 9 iii. - 139 11; Ç. 2 14 16 ii. - 152 1; AÇ. 3 8 9; Ç. 3 1 6 iii. - 164 49; P. 1 16 21 iii. - 167 10; AÇ. 2 6 14 i. - 189 1 seq.; AÇ. 2 1 4, 2 4 14 i. - 189 5; AÇ. 2 1 6 i. - 191 16; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK II - 3 9; Ç. 1 20 5 iii; 5 8 2 i. - 7 3; Ap. 5 7 (MP. 1 5 5, 10, 15); H. 1 20 5, 1 29 2, 2 1 3, all i. - 21 6; AÇ. 1 15 3; P. 1 18 6; Ç. 1 4 2, 3 1 16, all i. - 23 1; Ç. 2 2 13; H. 1 6 11 iii. - 28 10; AÇ. 3 6 6 A; Ç. 1 4 2 i. - 32 4-5; Ap. 14 3 (MP. 2 11 10); AÇ. 1 14 3; G. 2 7 7-8; Ç. 1 22 13; H. 2 1 3, all A. - 33 1 seq.; AÇ. 4 8 23 i. - 33 11; AÇ. 3 10 10 iii. - 35 3; G. 3 9 7 iii. - 41 11-12; Ç. 6 5 6 i. - 42 1 seq.; AÇ. 3 10 9 ii. - 43 1; AÇ. 3 10 9 ii. - 43 2; cf. Ap. 9 3 (MP. 1 13 10); H. 1 16 18 ii. - 43 3 (K h ā i l i k a S ū k t a, 3 6); AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK III - 1 23; Ap. 6 4 (MP. 1 7 2) i. - 4 9 (7 2 9); Ç. 1 20 5 ii. - 8 4; AÇ. 1 20 9 iii. - 8 6; Ç. 5 3 3 iii. - 8 11; Ç. 1 15 16 iii, 5 3 4 iii (?). - 29 10; Ç. 5 1 3 ii. - 33 13; Ç. 1 15 20 ii. - 36 10; AÇ. 1 15 3; P. 1 18 5 i. - 45 1; AÇ. 3 10 5-6 iii. - 52 1; G. 3 3 6; P. 2 14 7 ii. - 53 17; AÇ. 2 6 7 ii. - 62 10 (quoted as the Sāvitrī, passim, i); Ap. 11 9 (MP. 2 4 13); Ç. 2 5 12, 2 7 19, 6 4 8; H. 1 6 11, all A. - 62 16; Kh. 3 3 4; G. 3 8 2 iii. - 62 18; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK IV - 1 4 (cf. 1 24 11); Ap. 5 2 (MP. 1 4 14); P. 1 2 8; Ç. 5 2 4; H. 1 3 6, etc. (cf. RV. 1 24 11) all i. - 1 5; Ap. 23 9 (MP. 1 4 15, 1 7 6, 1 8 14, 2 4 10, 2 22 17), and the entries under the last verse, all i. - 12 4-5; Ç. 1 27 7 i. - 15 3; G. 3 10 22 ii. - 31 1-3;

G. 19 29, 2 4 4-5, 4 6 7, 4 7 34; Ç. 1 16 6, 6 3 12, 6 6 14, all i. - 31 15; AÇ. 2 6 12 i. - 39 6; G. 3 3 7; P. 2 10 16; Ç. 1 17 1, 4 5 10, all iii. - 40 5; Ç. 1 4 2, 2 5 6 i. - 51 11; AÇ. 2 6 15 A. - 57 1 seq.; Ap. 20 16 (MP. 2 18 47-48); AÇ. 2 10 4 (4 vss. !); Ç. 4 13 5 (entire); H. 2 9 11, all ii. - 57 3; Ç. 1 12 9 iii. - 58 1; Ap. 10 12 (cf. MP. 2 3 2a); Ç. 4 18 4 iii. - 58 11; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK V — 3 2; Ap. 5 9 (MP. 1 5 12); AÇ. 1 4 8 A. - 4 10-11; Ap. 14 2 (MP. 2 11 5-6) ii. - 5 10; AÇ. 1 12 3 iii. - 37 2; Ç. 1 20 5 i. - 47 3; Ç. 3 3 10 iii. - 51 11 (5 vss.); AÇ. 3 11 2; Ç. 1 4 2, 1 15 12, 2 6 2, all i. - 82 1; AÇ. 1 20 4, 1 22 29; Ç. 6 4 8 ii. - 82 4; AÇ. 3 6 5 (2 vss.); G. 3 3 32 B; Ç. 1 14 2 (2 vss.) i. - 84 1; Ap. 22 18 (MP. 2 18 9); H. 2 17 9 i. - 87 9; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK VI — 16 47; AÇ. 1 1 4 iv. - 28; AÇ. 2 10 7; Ç. 3 9 3, 4 16 3 ii. - 42 1-3; Ç. 6 4 4 i (?) - 42 4; Ç. 6 4 4 i. - 44 1-3; Ç. 6 4 4 i. - 44 4-6; Ç. 6 4 4 i. - 44 21; H. 2 2 2 iii (?). - 46; Ç. 3 4 7 i. - 47 18; Ç. 1 12 7 iii. - 47 26; AÇ. 2 6 5-6; Kh. 3 1 29-30; G. 3 4 31-32; Ç. 3 1 13, all ii. - 47 29-31; AÇ. 3 12 17 ii. - 51 16; Ç. 3 6 3 ii. - 53; AÇ. 3 7 8 i. - 54; AÇ. 3 7 9 i. - 54 5; P. 3 9 5; Ç. 3 11 5 iii; Ç. 3 9 1 i. - 54 10; Ç. 3 9 2 i. [- 57 6b; Ap. 6 10 (MP. 1 8 8)]. - 75 1-8; AÇ. 3 12 3 seq. ii. - 75 14; AÇ. 3 12 11 ii. - 75 16; AÇ. 3 12 18 ii. - 75 17; AÇ. 3 12 19 ii. - 75 19; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK VII — 26 2; Ap. 14 2 (MP. 2 11 8 - ?). - 32 22; Ç. 3 4 5, 6 3 12 i. - 35; AÇ. 2 8 11, 2 9 7, 4 8 39; Ç. 5 10 3 i. - 38 7; AÇ. 2 1 7; P. 2 10 15 i. - 41; Ap. 9 4 (MP. 1 14) i. - 46; AÇ. 4 8 23 i. - 49; Ç. 4 14 5 ii. - 49 3; Ap. 4 8 (MP. 1 2 3) ii, cf. 12 6 (MP. 2 7 18) A. - 54 1; Ap. 17 12 (MP. 2 15 18-20, 3 vss.); AÇ. 2 9 9 (4 vss. !); Kh. 4 2 19; G. 4 7 33; P. 3 4 7 (3 vss.); Ç. 2 14 5, 3 4 8 (3 vss.); H. 1 28 1 (3 vss. in the order 1, 3, 2 ?), all ii. - 55 1; Ap. 17 12 (MP. 2 15 21); (AÇ. 2 9 9); P. 3 4 7; Ç. 3 4 8, all ii. - 66 16; Ap. 11 18 (MP. 2 5 12-21); G. 3 8 5; P. 1 8 7, 1 17 6, 2 2 15; Ç. 3 8 7, 6 6 1; H. 1 7 10, all i. - 89 5; Ç. 5 2 7 i. - 104 25; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK VIII — 1 12; Ap. 6 4 (MP. 1 7 1); G. 2 4 3 B; Ç. 5 8 4 (3 vss.) iii. - 11 1; Ç. 5 1 9 i. - 17 10; Ç. 3 1 11 iii. - 17 14; Kh. 4 2 19; G. 3 9 6, 4 7 33; Ç. 3 4 8, all iii. - 18 8; Ç. 1 16 7 (4 vss.) i. - 19 5; AÇ. 1 1 3-4 iv. - 20 1; Ç. 2 2 14 i. - 24 20; AÇ. 1 1 4 ii. - 31 8-9; Ap. 8 10 (MP. 1 11 10-11) i. - 35 10; Ç. 1 17 7 (3 vss.) iii (?). - 42 3; Ç. 5 2 4 i. - 43 9; Ç. 5 8 6 iii. (?). - 47 11; Ç. 1 4 2 (8 vss.) i. - 47 14; AÇ. 3 6 5 (5 vss.) ii. - 58 1; AÇ. 1 23 6 (2 vss.) iv. - 61 13; AÇ. 3 11 2 (to end of hymn); Ç. 1 4 2, 6 5 6 i. - 91 7; Ap. 4 8 (MP. 1 1 9); Ç. 1 15 6 iii. - 92 14; Ap. 14 2 (MP. 2 11 7) i. - 92 28; Ç. 6 4 4 i. - 100 11; AÇ. 3 10 9 iii (?); P. 1 19 2 iii. - 101 3; AÇ. 3 12 12 (2 vss.) i. - 101 15; AÇ. 1 24 32; G. 4 10 20; P. 1 3 27; H. 1 13 12, all ii. - 103 14; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK IX — 66 19; AÇ. 1 4 4 (3 vss.) i; Ç. 1 27 8 iii. - 114 4; AÇ. 3 5 7; Ç. 4 5 8 ii.

BOOK X — 9 1-3; Ap. 12 6 (MP. 2 7 13-15); AÇ. 2 8 12, 2 9 8, 4 6 14; P. 1 8 6, 2 2 14, 2 6 13, 2 14 21, 3 5 4; Ç. 1 14 8, 3 14; H. 1 10 2, 1 21 5, 2 18 9, all ii. — 9 4; AÇ. 4 7 11 ii. — 9 9; Ap. 11 22 (MP. 2 6 6) ii. — 14 7-8; AÇ. 4 4 6 ii. — 14 9; AÇ. 4 2 10 ii. — 14 10; AÇ. 4 3 21, 4 4 6 ii. — 14 11-12; AÇ. 4 4 6 ii. — 15 1-8; AÇ. 2 4 6 ii. — 15 9-12; Ç. 3 13 2, 4 ii. — 15 13; Ap. 21 3-4 (MP. 2 19 7); H. 2 11 1 ii. — 15 14; Ç. 2 14 18 ii. — 16 1-6; AÇ. 4 4 6 ii. — 16 7; AÇ. 4 3 20 ii. — 16 8; AÇ. 4 3 25 ii. — 16 9; AÇ. 4 6 2, 5 ii. — 16 14; AÇ. 4 5 4 ii. — 17 3-6; AÇ. 4 4 6 ii. — 18 1; AÇ. 4 6 10 (4 vss.); P. 1 5 12; H. 1 28 1, all i. — 18 3; AÇ. 4 4 9 ii. — 18 4; Ap. 23 10 (MP. 2 22 24); AÇ. 4 6 9 ii. — 18 5; AÇ. 4 6 10 A. — 18 6; AÇ. 4 6 8 i; Ç. 3 1 10 iii (?). — 18 7; AÇ. 4 6 12 B. — 18 8; AÇ. 4 2 18 ii. — 18 9; AÇ. 4 2 20 ii. — 18 10-13; AÇ. 4 4 6, 4 5 7-10 ii. — 19 8; Ap. 23 7 (MP. 2 22 7) B. — 30 12; P. 3 5 3 ii. — 32 1-2; Ap. 4 2 (MP. 1 1 1) iii (?). — 36 14; Ç. 6 6 1 ii. — 37; Ç. 4 6 4 i. — 37 4; AÇ. 3 7 1 (5 vss.) i. — 37 9; AÇ. 3 7 2 (4 vss.) i. — 40 10; Ap. 4 6 (MP. 1 1 6); AÇ. 1 8 4; Ç. 1 15 2 iii (?). — 40 12; Ap. 6 7 (MP. 1 7 11) iii. — 40 13; Ap. 5 25 (MP. 1 6 12) B. — 45; Ap. 15 1 (MP. 2 11 21-31); P. 1 16 8 i. — 53 6; AÇ. 4 6 7; H. 1 26 8 B. — 53 8; AÇ. 1 8 2-3; Ç. 1 16 18 ii; AÇ. 4 6 13 iii. — 60 9; Ap. 8 13 (MP. 1 12 4) i. — 63 10; AÇ. 2 6 8; P. 3 15 11; Ç. 1 15 17, 4 15 22, all iii. — 63 15; Ç. 6 4 2 (3 vss.) i. — 81 3; Ç. 5 2 6 iii (?). — 84 7; AÇ. 3 10 12 i.

BOOK X, Hymn 85 (The Wedding Hymn). vs. 1; Ap. 5 19 (MP. 1 6 1) iii — 2; Ap. 6 11 (MP. 1 9 2) iii. — 6; Ç. 1 12 3, 1 13 14 ii (iii ?). — 7; Ç. 1 12 4 iii. — 10; Ç. 1 15 8 ($\frac{1}{2}$ vs.) ii (?). — 12; Ç. 1 15 4 A. — 16; Ç. 1 15 4 B. — 19; H. 1 16 1 ii (iii ?). — 20; Ap. 5 22 (MP. 1 6 4); G. 2 4 1; Ç. 1 15 13 ii. — 21-22; Ap. 8 10 (MP. 1 10 2, 1); Ç. 1 19 1 ii. — 23; Ap. 4 2 (MP. 1 1 2); Ç. 1 6 1 ii. — 24; Ap. 5 12 (MP. 1 5 16-17); AÇ. 1 7 11 (2 vss.), Ç. 1 15 1 (3 vss.) ii. — 25; Ap. 5 2 (MP. 1 4 5), 5 8 (MP. 1 5 7); AÇ. 1 7 18 ii. — 26; Ap. 4 9 (MP. 1 2 8); AÇ. 1 8 1 ii. — 27; Ap. 6 11 (MP. 1 9 4); AÇ. 1 8 8; Ç. 1 15 22 (7 vss.) ii. — 28; Ap. 5 23 (MP. 1 6 8) iii (!); Ç. 1 12 8 ii. — 29-30; Ap. 8 11, 9 11 (MP. 1 17 7-8) ii. — 31; Ap. 5 24 (MP. 1 6 9); Ç. 1 15 15 ii. — 32; Ap. 5 24 (MP. 1 6 10); AÇ. 1 8 6; G. 2 4 2; Ç. 1 15 14, all ii. — 33; Ap. 6 11 (MP. 1 9 5); P. 1 8 9; H. 1 19 4 i; AÇ. 1 8 11; G. 2 2 14; Ç. 1 15 22, ii. — 34-35; Ap. 9 11 (MP. 1 17 9-10) ii. — 36; Ap. 4 15 (MP. 1 3 3); AÇ. 1 7 3; Kh. 1 3 31 (6 vss.); G. 2 2 16 (6 vss.); P. 1 6 3; Ç. 1 13 2; H. 1 20 1, all ii. — 37; Ap. 8 10 (MP. 1 11 6) ii. — 38; Ap. 5 7 (MP. 1 5 3, 8 13); P. 1 7 3 ii. — 39; Ap. 5 7 (MP. 1 5 4) ii. — 40; Ap. 4 10 (MP. 1 3 1); P. 1 4 16; H. 1 20 2 ii. — 41; Ap. 4 10 (MP. 1 3 2); Kh. 1 3 6; G. 2 1 19; P. 1 4 16; (Ç. 1 13 3); H. 1 20 2, all ii. — 42; Ap. 6 10 (MP. 1 8 8); Ç. 1 16 12 (6 vss.) ii. — 43; Ap. 8 10 (MP. 1 11 5); AÇ. 1 8 9; Ç. 1 6 6 ii. — 44; Ap. 4 4 (MP. 1 4 4) i; AÇ. 1 8 9; P. 1 4 16; H. 1 20 2 ii; Ç. 1 16 5 iii (ii ?). — 45; Ap. 5 2 (MP. 1 4 6); AÇ. 1 8 9; H. 1 20 2 ii. — 46; Ap. 5 22 (MP. 1 6 6); AÇ. 1 8 9; Ç. 1 13 1 ii. — 47; Ap. 8 10 (MP. 1 11 3); AÇ. 1 8 9; Kh. 1 3 30; G. 2 2 15; P. 1 4 14; Ç. 1 12 5, all ii.

X 87 17; Ç. 3 10 3 (2 vss.) B. - 97 1; Ap. 6 5 (MP. 1 7 9) A. - 97 18; Kh. 4 4 8; G. 4 10 6 iii. - 97 19; Kh. 4 4 9; G. 4 10 8 iii. - 101 4; P. 2 13 3 iii (?). - 103; AÇ. 3 12 13 ii. - 107 2; Ç. 2 12 16 iii. - 110 3; H. 1 26 20 i. - 117 6; Ç. 2 14 26 iv. - 121 1; P. 1 14 3 iii. - 121 4; Ç. 1 9 6 iii. - 121 10; Ap. 2 7, 23 9 (MP. 2 22 19); AÇ. 1 4 4, 1 14 3, 2 4 14; Kh. 1 3 14, 4 1 20, 4 2 20; G. 4 6 9; Ç. 1 18 4, 1 22 7; H. 1 3 6, etc. (cf. 1 24 11), all i. - 126 8 (4 12 6); H. 1 8 3 i. - 127; Ç. 5 5 9 i. - 128; AÇ. 3 9 2; Ç. 1 4 2, 3 1 8 (1 vs.), i. - 128 5; Ap. 12 13, ½ vs. (MP. 2 9 6); Ç. 1 4 2 i; H. 1 22 11 ii. - 131; Ç. 6 5 6 i. 131 4; Ç. 6 4 2 iii (?). - 141 3; Kh. 3 2 20; G. 2 3 4 i. - 142 7; H. 1 18 5 ii. - 143 2; Ç. 1 15 11 iii. - 145; Ap. 9 6 (MP. 1 15 1-6) ii. - 146 6; Ç. 6 2 5 iii. - 152; AÇ. 3 12 13; Ç. 3 1 13 (1 vs.). 4 6 5, 6 5 6 ii. (- 154; AÇ. 4 4 6 ii). - 155 5; AÇ. 4 6 14 ii. - 158; Ç. 4 6 4 i. - 159; Ap. 9 9 (MP. 1 16 1-6) ii. - 161; AÇ. 3 6 4 ii. - 162; Ç. 1 21 2 ii. - 163; Ap. 9 10 (MP. 1 17 1-6); Ç. 1 21 3 ii. - 164; Kh. 4 1 22 (1 vs.); Ç. 1 4 2 i. - 165; AÇ. 3 7 7; Ç. 5 5 2 ii. - 166 1; AÇ. 2 6 13 ii. - 169; AÇ. 2 10 5-6; Ç. 3 9 5 ii; P. 3 9 7; Ç. 3 11 15 i. - 173; AÇ. 3 12 2; P. 1 10 2 (1 vs.) i. - 173 4 (cf. 10 159 4; Ap. 9 9, MP. 1 16 4); Kh. 1 4 4; G. 2 3 12 iii. - 174; AÇ. 3 12 12 ii. - 183 1-2; Ap. 8 10 (MP. 1 11 1-2) ii. - 183 3; Ap. 8 10 (MP. 1 11 9) ii. - 184; Ap. 8 13 (MP. 1 12 1-3); H. 1 25 1 ii. - 184 1; Kh. 1 4 15 (2 vss.); G. 2 5 9 (2 vss); Ç. 1 22 13 ii. - 185; AÇ. 3 10 7; G. 3 9 22 (1 vs.) i. - 190; Ç. 1 4 2 i. - 191 3; Ç. 5 9 4 (2 vss.) iii. - 191 4; AÇ. 3 5 8 ii.

Khāilikāni Sūktāni (Aufrecht's numbers). - 20 2; Ap. 12 9, 10 (MP. 2 8 1); Ç. 3 1 7; H. 1 10 6 ii. - 20 2-12; AÇ. 3 8 21 ii. - 20 3; Ap. 12 9, 10 (MP. 2 8 2); H. 1 10 6 ii. - 20 4; Ap. 12 9, 10 (MP. 2 8 3); H. 1 10 6 ii. - 20 5; Ap. 12 11 (MP. 2 8 8); H. 1 11 1 ii. - 20 11; Ap. 12 9, 10 (MP. 2 8 4); H. 1 10 6 ii. - 22 1; Ap. 11 6 (MP. 2 4 5) ii. - 22 2; Ap. 15 1 (MP. 2 12 2) i. - 22 3; Ap. 11 6 (MP. 2 4 6) ii. - 23; AÇ. 1 14 3; Ç. 1 22 7 ii. - 23 2, 3, 1; Ap. 8 13 (MP. 1 12 4, 6, 7) ii. - 25 5; AÇ. 3 5 9; Ç. 2 11 13, 4 5 9 ii.

The following is an approximate summary by books of the number of citations. It is hard to make quite sure amid the confusion of duplicate citations. I have aimed not to count any citation but once, even where one Sūtra cites a group of verses and another but a single verse of the group.

I,	48 citations,	59 vss. ;	6 hymns,	(57 vss.)
II,	12 "	17 "	2 "	(18 ")
III,	13 "	18 "		
IV,	13 "	17 "	1 "	(8 ")
V,	10 "	15 "		
VI,	17 "	32 "	4 "	(42 ")
VII,	10 "	17 "	3 "	(23 ")
VIII,	22 "	44 "		
IX,	2 "	4 "		
<hr/>				
	147 citations,	223 vss. ;	16 hymns,	(148 vss.)
X,	119 "	173 "	20 "	(139 ")

A glance at this table shows several things. The ninth book is a Çrāuta Book, and hardly occurs at all in the Gṛhyas. The ritualistic nature, not to say origin, of the tenth book is clear at a glance, even if the burial and wedding hymns do furnish a large number of the citations. In bulk the tenth book forms about a fifth of the Rik; but a greater number of hymns, and almost as many single verses, are cited from it as from all the rest of the books.

The hymns of Book 10 furnish a large list of verses for Class II, as we should expect. All the books give examples enough of Class I, and act about alike in regard to Class III, though it is hardly as frequent relatively in Book 10 as in the others.

Hymns and verses falling under Class II belong to a Veda of ceremonial origin, rather than illustrate the worship of the deified powers of nature. Let us now examine the instances of Class II from the earlier books. They yield to the following analysis. A general petition for offspring at RV. 2 32 4-5 need not belong to a 'ceremonial' Veda. Its use in rites to secure offspring is none the less apt. This aptness, though close, is accidental.

We saw above (p. 17) how a specific ritual act might be developed to suit a mantra of a general nature. Examples are RV. 1 22 15, 89 8, 139 11, 189 5; 3 29 10; 4 15 3.

We have at RV. 3 53 17 and 6 47 26 addresses to Indra's chariot. In the rubrication of these verses with rites pertaining to chariots we verge close on Class III.

The ritual nature of the Āpri hymns is well known (cf. Grassmann's *Rig Veda*, 1 p. 5). The figurative language portraying Agni as the son of the fire-drill lends itself very aptly to rubrication in the rite for obtaining a male birth: instances are RV. 2 3 9 and 3 4 9.

Before approaching a class of hymns of special aptness for Gṛhya use, let us examine RV. 8 17 14: "Strong pillar thou, *Lord of the home!* (*vāstospate*) armor of Soma-offerers: The (*Thou*) drop of Soma breaketh (*break*) all the strongholds down, and Indra is (*be*) the Rishis' friend." This verse is employed in rites pertaining to the house itself just because of the epithet *vāstospate*, I take it. The drop of Soma is, by fair construction, an epithet of Indra, like

vāstospate. The absence of a finite verb in the stanza allows the construction I have indicated by the words in parentheses. For the interpretation of the adjacent stanzas, 13 and 15, in entire logical conformity to my rendering of 14 I refer to Ludwig, *Rig Veda*, V 146. Now the employment of 8 17 14 falls in with Class III. But along with this stanza hymn 7 54 is also employed, and each of its three stanzas begins with vāstospate, the hymn being an example of Class II. This hymn, which is genuine Gṛhya material, occurs as the last but one in an anuvāka. There is every subjective reason for believing 7 54 late; but, in spite of Grassmann's objections, I see no reason to reject 8 17 14, agreeing entirely with Ludwig (l. c.) on this point. On the contrary, it seems likely that 7 54 owes its conception altogether to the misapplication of 8 17 14 by the Gṛhyas. Thus Grassmann is puzzled by the identification in 7 54 2 of vāstospate with Indu 'Soma-drop'; but in 8 17 14, as we have just seen, the Soma-drop (drapsaḥ), Indra and Vāstospate are probably the same. Thus subjective and objective reasons for the lateness of 7 54 converge. We are entitled to believe in consequence that position near the end of an anuvāka, adhyaṃya, or mandala is liable to suspicion, and we shall see that a considerable part of the genuine Gṛhya material of the books before the tenth falls in this position. On purely *apriori* grounds the insertion of new hymns at the end of existing divisions was to be expected, and as the last verses of the mandalas had special importance in the student's lessons (cf. AGS. 3 5 6-7, ÇGS. 4 5 7-9) the absolute last place was better protected than the next last.

The fact of the insertion of new material can not be gainsaid, so long as the Vālakhilyam of Book 8 stares us in the face, particularly in view of its different arrangement by different Vedic schools.

As genuine Gṛhya material I would designate 4 57, a hymn to The Lord of the Field, the last hymn but one in the fourth mandala; 2 42, 43 1-2, and 6 75 are in the same position; 6 28 and 6 47 29-31 stand at the end of adhyaṃyas; while 8 47 14 and 7 54 are near the end of anuvākas.

rior ; 2, address of a general nature to his bow ; 3, address to the bow on its being drawn back ; 4, continuation of 3, to the bow on being discharged ; 5, description of the quiver ; 6, description of the charioteer ; 7, description of the chariot horses ; (8, continuation about the chariot, but with loss of directness and point) ; (9-10, address to the 'Fathers, Brahmanas, and Pūsan, not at all clear nor direct) ; 11, address to the arrow, with prayer for its help ; (12, prayer against hurt from the arrow ; 13, address to the whip) ; 14, address to the archer's arm-guard ; (15, prayer to the arrow) ; 16, prayer that the arrow may do execution ; 17, prayer for protection against the arrow ; (18, address to the armor ; 19, declaration that prayer is armor).

Now this hymn is rubricated at AGS. 3 12 2 seq., with the certain omission of stanzas 9, 10, 12, 13, 15, 18, 19 ; one other verse, whether 8 or 11 we must decide, is also omitted. The aptness of mantra and sūtra for 1-7, 14, 16, 17 leaves nothing to be desired. It is expressly directed that the 8th should be recited by the king, while looking at the arrows. This stanza runs : " Car-bearer is the name of his oblation, whereon are laid his Weapons and his Armor. So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful." The verse is very obscure, and the translators vary greatly. Whatever it may mean, its relation to its rite is of the vaguest, especially in a hymn cited with the greatest aptness for ten other verses. The first stanza that does suit the rite is 11 : " Her tooth a deer (i. e. tipped with deer-horn, cf. stz. 15), dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward. There where the heroes speed hither and thither, there may the Arrows shelter and protect us." This verse suits the ritual act precisely. Now Grassmann, on subjective grounds, rejects vss. (6), 8-10, and the Sūtra-kāra certainly omits 9-10, and in all probability calls the 11th vs. of the Samhitā text the 8th. He cites vs. 14 by pratika in the sūtra after that in which he cites the "8th." This would go to show, but not absolutely, that he was aware of intervening verses ; and such verses may have had currency enough to make the author careful, even if he regarded them as uncanonical. Grassmann also retains vs. 14 and so coin-

cides with the Sūtra. That verses 16-17 are earlier than 18-19, though all alike are rejected by Grassmann, seems warranted by the (nearly complete) repetition in the last pāda, viz: *aditiḥ çarma yachatu viçvāhā çarma yachatu*, such repetitions being a well-known way of indicating '*finis*' in Sanskrit manuscripts.

RV. 7 54-55 1: AGS. 2 9 9 calls for four verses with the *pratīka* of 7 54, which will include 7 55 1. P. 3 4 7 quotes all four verses in full. Ç. 3 4 8 cites the hymn and then the verse, 7 55 1, both by *pratīka*. Ap. 17 12 (MP. 2 15 18-21) calls for four verses, and inverts the order of 2 and 3. H. 1 28 1 omits 7 55 1, with the inversion of vss. 2 and 3. The reason for the inversion is not far to seek: TS. 3 4 10 employs only vss. 1 and 3, and the composer of these Sūtras, perhaps under the influence of the other Sūtras, tacked on vs. 2 out of place. I have no scruples, for my own part, in following the guidance of Ap., Aç. and P. here, and treating 7 54-55 1 as a hymnal unit.

RV. 10 15 is oddly rubricated by the Sūtras. AGS. 2 4 6 employs vss. 1-8; Ç. 3 13 2 and 4 employs the next four verses; H. 2 11 1 employs vs. 13 only, while Ç. 2 14 18 cites vs. 14 only. The Sūtras might almost seem to be avoiding the appearance of repeating one another.

RV. 10 16 14 (not from Griffith), 'O cool one, that art possesst of coolness, O fresh one, that art possesst of freshness, Do thou come together with the she-frog, do thou cause delight to this fire.' This stanza is the last of an *anuvāka*, and it might well be late. The ritual act renders plain the meaning of the verse. At AGS. 4 5 4 the spot where a corpse has been burned is to be sprinkled with milk and water with this verse. The verse but symbolizes the redelivery of the fire-pit to its natural usage, after its pollution by the funeral fire (but see Lanman, *Notes, etc.*, p. 380, and Bloomfield, '*Contributions*' ii).

RV. 10 18 is all rubricated except vs. 14 (vss. 10-13 at Aç. 4 4 6). This verse is in the suspicious place at the end of an *adhyaṃya*, and is very hard to interpret. It is possibly subsequent to the fixation of the ritual.

For minor, merely verbal text-criticism, we ought to regard every Sūtra quotation of a Rik stanza as a variant MS. Thus the mantras of PGS., HGS., and APGS. (MP.) would all call for consideration at the hands of an editor of the Rik.

I limit myself to a few instances to show how the text of the Samhitā was liable to alteration by the Sūtra-kāras. Thus RV. 10 85 36 a, gr̥bhñāmi te s̥aubhagatvāya hastam, appears at MP. 13 3a as gr̥. te suprajastvāya h., a change which converts the wish for general prosperity into a wish for offspring. We can not be sure which word is original, though the specific wish of the Sūtra is apt to be the later, inasmuch as a motive for the change lies to hand.

Variants in the mantras may lead us to exegetical results also. Thus RV. 10 85 28 runs, nīlālohitam bhavati kṛtyā 'saktir vy ajyate edhante asya jñātayaḥ patir bandhesu badhyate: 'Tis blue-red; Kṛtyā, the close-clinging (-witch), is driven off; prosperous are her (the bride's) kin, her husband in bonds is joined (to her).' What is blue-red? The accompanying sūtra (Ç. 1 12 8) directs the tying of a red and black cord to the bride's body with this verse. In MP. 16 8 pāda a appears as nīlālohite bhavataḥ, and the accompanying ritual act consists in putting a red cord and a blue cord in the wheel-tracks in which the wedding car shall go. The answer to the question what is blue and red is clear: The cord used in this witchcraft practice.

A general conclusion may be ventured from these examples: the genuine Gr̥hya mantras were liable to change to suit the ritual act. There is no compelling ground, however, for affirming the priority of the Samhitā version of these mantras, which were themselves, as well in the Samhitā as out, liable to constant modernization to suit ritual needs. In a word, the lateness of the genuine Gr̥hya mantras, linguistically considered, is due to their continuous adaptation to popular needs in the Gr̥hya rites; and the late intrusion of the Gr̥hya material into the Rik Samhitā does not prove the later origin of

these mantras, but only that the Rik collection was not made originally for domestic use.

I have in passing already made a few suggestions bearing on Vedic exegesis (e. g., touching RV. 7 54 2, 10 16 14, and the stanza just discussed), and I shall now formally present but one other example, RV. 10 40 10: "They mourn the living, cry aloud, at sacrifice; the men have set their thoughts upon a distant cast (prāsitim). A lovely thing for fathers who have gathered here,—a joy to husbands,—are the wives their arms shall clasp." This is rubricated for the wedding journey, in case the bride or her relations weep. The stanza is accounted very difficult, and if 'the living' is a widower (cf. Lanman, *Notes, etc.*, p. 387) it is right to refer the stanza to Class III as I have done; but if we follow the clue of the Sūtras the bride and her (female) relations are the weepers; what they bewail is the bridegroom, who takes the bride off with a show of force, perhaps, if not actual force: cf. Aṣ. 1 6 8, "He may carry her off, killing her (relatives) and cleaving (their) heads, while she weeps and they weep (*sic*), etc." I therefore render the stanza: They raise-a-wail over the bridegroom, though alive; they shout aloud at the wedding-feast. The men (i. e. the bridegroom and the groomsmen) think the distance (prāsitim) all too long; 'tis a joy (jest? vāmam) to the fathers here gathered; a wondrous thing to (just-made) husbands are the wives (they are about) to embrace.¹ This interpretation, even if much that I have read into the stanza be read out again, certainly jumps well with the context: stz. 9, quite literally interpreted, describes the Aṣvins as potential over child-birth and plant-growth; 11-12 are certainly wedding stanzas, and 13 seems almost specifically written for the

¹ This explanation is based, of course, on the permanence of custom—*quod ubique, quod semper, quod ab omnibus*. The wailing of the bride and her female relations: do we not hear the bride weep in the first Epithalamium of Catullus (LXI, 85) while the mother's reluctance is seen in the second (LXII, 22). With the shouting at the wedding-feast, may we not compare the *procax Fescennina iocatio* (LXI, 126)? The impatient bridegroom,—does he not reappear in the first Epithalamium (56, 172 seq.), and again in the second (23)? The joy of the fathers, whether the living parents or the *Manes* be meant,—does not the first Epithalamium employ this *motif* in its *non decet | tam vetus sine liberis | nomen*

wedding journey, while 11-12 will bear that interpretation. It is to be noted that the Aṣvins are the typical groomsmen (cf. RV. 10 85 8-9, 14-15), and transported the wedding party home (ib. 26).

Here come we to an end. At some time in the future, perhaps, it may seem worth while to complete the index of mantras, etc., for the other Grhyas, and make a study of their interrelations. A similar study of the Çrāutas would give, I am convinced, a fine point of vantage for an attack on various Vedic puzzles.

In lieu of a summary I present, at the end, an index.

esse (212)? And if *vāmam* might mean something like *iocus*, the *Fescennina iocatio* would again form a parallel.

On the other hand, and to this Professor Bloomfield calls my attention, the *sūtra* when it speaks of the weeping of the bride and her female relations (*rudanti* 'they weep') may be merely adapting the ritual to the *mantra*, after the fashion mentioned above (p. 17).

Still, in view of the primitive marriage by seizure (e. g. the rape of the Sabines), continued in later times by mock-seizure, the interpretation I have advanced seems to me to have the right to be heard.

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VITA.

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